III.—Annexures.

No. 1.

1. GOVT. ORDER No. 9650-62—EDN. 15-19-50, DATED 9TH APRIL 1920.

One of the points of reference to the Special Committee appointed in Government Order No. 2560-70—Edn. 66-14, dated 26th January 1915, to submit proposals for the improvement of Sanskrit Education in the State was whether it was sufficient to have one central Institution located in Mysore or whether there should be two separate Institutions in Mysore and Bangalore. The Committee was of opinion that the Mysore College should be the chief seat of advanced Sanskrit Education to which the Bangalore College should be affiliated and that the Mysore Sanskrit College should be provided with a very efficient staff composed of a competent Principal and well qualified teachers of advanced course in all subjects such as Sahitya, Veda, Mimamsa, Vedanta (Advaita, Visishtadvaita and Dvaita) Tarka, Vyakarana, Dharma Sastra and Jyotisha while it would be sufficient to equip the Bangalore Sanskrit College with a staff competent to teach Sahitya up to the highest standard and to teach Sastras such as Vyakarana and Tarka as subsidiary subjects. It was accordingly directed in Government Order No. 3333-45—Edn. 103-15-7, dated 27th September 1917, that the Mysore College should provide for advanced courses in all subjects, the Bangalore College being affiliated to the former institution and equipped sufficiently to teach Sahitya up to the highest standard.

It is now reported that there are only three students studying in the II-Year College class of the Bangalore Sanskrit College and that there are no students in any of the other College classes in the College. Government consider that in view of the very small number of students studying in the College class of the Bangalore College, it is desirable to determine whether the College classes in that College need be continued in future and whether the institution may not be reduced to the status of a High School. Government are accordingly pleased to appoint a Committee consisting of the gentlemen whose names are noted in the margin* to consider the question in all its aspects and submit their opinion to Government. The Committee will also submit proposals for the improvement of the Maharaja's Sanskrit College, Mysore, and for the necessary redistribution of staff of the two Colleges and the re-adjustment of scholarships and other facilities to students between the two institutions.

1. Rajasabhabushana Karpur Srinivasa Rao, B. Sc. B.C.E. (Chairman).
2. The President, Maharaja's Sanskrit College Committe, Mysore.
3. Rao Bahadur Mr. K. Krishnaiyengar B.A., L.C.E.
4. Rajakaryaprasakta Rao Bahadur Mr. M. Shama Rao, M.A.
5. Parktanavimarsa Vidhakshana Rao Bahadur Mr. R. Narasimhachar, M.A.
6. Mahavidwan Sosale Ayya Sastry.
7. Mr. T. E. Jayarama Aiyer, President, Sanskrit Board Committee.
8. Mr. R. Shama Sastry, B.A.
9. Mr. A. Mrityunjaya Iyer, B.A., under Secretary, Muzrai Secretariat.

T. G. RAMA IYER,
For Secy. to Govt., Depts of Edn. & Agri.

To—The Presidents of the Bangalore and Mysore Sanskrit College Committee.
The President, Board of Sanskrit Studies in Mysore.
The Members of the Committee.

* As modified by subsequent orders as below :—
No. 11420-32—dated 8th June 1920.
No. 10902-12—Edn. 15-19-23, dated 15th May 1920.
No. 1141-53—Edn. 15-19-57, dated 30th July 1920.

No. 2.

2. *Letter No. 12194—Edn. 53-18-74, dated 29th June 1920, from the Secretary to the Government of His Highness the Maharaja of Mysore, Departments of Education, Agriculture, Industries and Commerce, Bangalore, to the Under Secretary to Government, Muzrai Department, Bangalore.*

"With reference to Government Order No. 9650-62—Edn. 15-19-50, dated 9th April 1920, appointing a Special Committee to consider and report whether the College classes need be continued in the Sri Chamarajendra Sanskrit College, Bangalore, etc., I am directed to state that Government would be glad if the Committee will kindly consider the following questions also and submit their views thereon to Government:—

(1) Whether the Veda and Prayoga classes need be continued in the Bangalore College.

(2) Admission of Non-Brahmins to the Sanskrit Colleges at Bangalore and Mysore."

No. 3.

D. O.—From the Registrar, Sanskrit College Examinations, Benares.

GOVERNMENT SANSKRIT LIBRARY,
BENARES, 10TH SEPTEMBER 1920.

Dear Sir,

Your D. O. No. 54, dated 4th September 1920. As regards admissions to the Sanskrit College, we are still governed by the ancient rule that the Adhyapaka selects his own pupils.

Yours truly,
(Sd.) GANGANATHA JHA,
Registrar, Sanskrit College Examinations, Benares.

To the Under Secretary to Government, Muzrai Department, Bangalore.

No. 4.

No. R. 1547—11-5, DATED 29TH OCTOBER 1920.

D. O. from Dr. Ganganatha Jha, Mahamahopadhyaya, M. A. D., Litt., Registrar, Sanskrit College Examinations, Benares.

Sir,

With reference to your D. O. without date and No., I have the honor to send herewith a copy of the rules and regulations for the Sanskrit College Examinations.

As regards admission to the Sanskrit College, the Government imposes no restriction and the Adhyapaka is free to select his own pupils.

I have, etc.,
(Sd.) Head Clerk, for Registrar.

No. 5.

Letter No. 364, dated 10th December 1920, from the Principal, Maharaja's College, Jaipur.

Sir,

In response to your query dated 5th November 1920, I have the honour to inform you that admission to the Jaipur State Sanskrit College as a whole is restricted to the Dwijas of the three Varnas only in all the subjects and to Brahmins alone in the Vedas.

I have, etc.,
(Sd.) N. K. Roy,
Principal.

No. 6.

Extract from the University Calendar of Calcutta for the year 1916.

Sanskrit College, Mysore.

Affiliated 1860.

This is a Government Institution.

It was founded in 1824 for the encouragement of the study of the Sanskrit language and literature, and at first Sanskrit was studied exclusively. At present English is taught here up to the B. A. standard and Sanskrit to the standard prescribed for the B. A. Hon. Examination, and also for the Sanskrit Title Examination in several branches in the Oriental Department of the College. A class has been opened for teaching the Vedas at the request and expense of Madhavachandra Giri, the late Mohanta Maharaja of Traakeswar.

The College is open to Hindus occupying a respectable position in Hindu Society irrespective of caste. The tuition fee is Rs. 5 per month in the College Department, and Rs. 3 and Rs. 2 in the School Department. The privilege of the lower fee of Rs. 2 is conceded to 40 students of the College Department, who must be descendants of *bona fide* Pandits. The fee of one of the students is paid out of the endowment fund of Srimati Sati Devi of Chandernagore, besides these there are 75 free studentships for the Sanskrit Title classes.

A valuable library of printed works and manuscripts is attached to the College; and a Government grant of Rs. 1,200 per annum is applied to the purchase of standard English and Sanskrit Works.

No. 7.

Note from His Highness the Ex-Raja of Cochin.

I have been asked by Mr. Karpur Sreenivasa Rav to give my views on certain points in connection with the Sanskrit Education in Mysore. I gladly do so for the reason that nothing will give me greater pleasure or satisfaction than seeing the revival of the study of the Sanskrit Language and the innumerable precious works written in that language.

Admission of Non-Brahmins :— To take the last point first, I am much relieved to find it conceded that the preservation of the ancient culture of our country is both desirable and necessary. What requires to be considered then is whether, to attain this laudable end, the old system of imparting instruction is to be continued or not. I unhesitatingly answer in the affirmative. I had the privilege of knowing, and taking part in the Sastric discussions with Pandits of high intellectual powers and deep learning, not a few of whom, I am glad to say, came from this State, once the famous seat of learning in South India. I also had occasion to guage the knowledge of Sastras possessed by those that were trained in what is called the Modern Method. Without in any way disparaging the good points in the latter, I may assert, that, unless the students are taught in the old intuitive method, they attain only a very superficial knowledge of the various Sastras and even of Sahitya. They are generally unable even to realise the difficulties. Besides, is it not the practice everywhere in this world that only he who is well-versed in a subject is entrusted with the teaching of that subject? A good Pandit of the old school alone will be able to explain the intricate and highly subtle arguments of the advanced books, whether they be in Nyaya, Vyakarana the two Mimamsas, or Sahitya. For want of encouragement, the number of such Pandits is even now fast diminishing and their quality gradually deteriorating and, in case it happens that the present generation of pandits pass away without transmitting their profound erudition to intelligent students, many important works on our Sastras will have ever to remain as sealed books. Already the systems of Sankhya Yoga and Prabhakara have suffered irretrievably for want of scholars. The same fate will overtake the other Darsanams too, unless proper care is taken early enough to prevent it. There is hardly any need to expatiate upon these facts. If the result of the labours of some of the best intellects of any time or country is to be—happily every body that has seriously thought about it agrees that it is to be—kept in tact, the old method of Sanskrit education is certainly to be resorted to.

The answer to the fourth point depends to some extent on the foregoing conclusion. The present Pandits belong without exception to the orthodox section of the Brahmin community and will not therefore willingly teach boys of other castes. Compulsion in such a matter is unthinkable and is also likely to defeat its own purpose. To safeguard the real interests of Sanskrit education the Pandits must be there as teachers. It is but a logical inference then that for some time to come, *i. e.*, until the Pandits themselves succumb to the modern liberalising influences and see their way to teach others too, it is inadvisable to make the admission into the College free to all classes alike.

A very large majority of students now studying in the Colleges will also, I understand, dislike the innovation and would rather forego their studies than learn in such company. Such withdrawal is not a desirable thing and should be prevented. Moreover, in the interests of the boys of the other classes themselves, they should, I believe, be taught separately. For giving English instruction to backward classes, special schools are being opened in various parts. The same expedient should be adopted in this case, too. If, however a sufficient number of such boys do not come forward as to necessitate the starting of a special Patasala, the best thing to be done seems to be to make arrangements in a couple of existing High Schools, or Colleges, for the teaching of the Sastras with the assistance of the Sanskrit Pandits already entertained therein and of one or two newly appointed for the purpose.

Encouragement to students :—I fully endorse the Committee's opinion on the first point raised. Free boarding to all the pecuniary assistance given where necessary during the time of studentship will certainly prove an inducement to many poor boys to join the College. But it must be clear to everybody that, until the future prospects of these boys are made brighter than they are at present, it is vain to look

for a much further increase in the strength of pupils in purely Sanskrit institutions.

Course of studies.:—In regard to the second point, namely the improvement in the curricula, I can hardly suggest anything now, as I know but little about what course is being followed here in each class and what result is being achieved. A full discussion with the Committee Members and the teachers concerned will be very helpful in deciding this matter. But I can say one thing without fear of contradiction, and that is, the quality of teaching should not be sacrificed for quantity. Nothing is calculated to do more harm than the making of hard and fast rules that so much should be taught within such a period. The teacher alone can know the kind of material he has to work with and the time required to produce the desired result. Of course the teachers should be watched and should not be allowed to shirk their duty. The Committee must take care not to prescribe too many books for any examination, as that will only retard the real progress of the student. A good deal will similarly depend upon the selection of text books. One good book well taught is sure to produce better result than many carelessly read through.

Prospects to passed students:—I now pass on to the third and the most important point. Here too my views fall in with those of the Committee. The Sanskrit Pandits in the High Schools and Colleges should be recruited only from the passed students of the Sanskrit College. Undoubtedly they will be better equipped for the work than a Sanskrit B.-A., or M.-A., of the Madras University. Besides these passed students, if they happen to possess what is called a working knowledge of English and Kannada, should be given suitable appointments in the several Public Offices of the State. It is but fair if they claim this privilege. They will have had a better training of their mental faculties than passed Intermediate students and, with a little training in the departments to which they are to be appointed, will be able to grasp and do the work much more intelligently and efficiently. They should also be allowed to sit for the various Government Examinations including the Pleader's test and even the Mysore Civil Service Examination. Hold out those prospects of acquiring power and money, the two things most coveted by men of this day and there will be no more difficulty to get students for the Sanskrit Colleges.

I should like to suggest one thing more. Those who pass the highest examinations and continue to give their undivided attention to there respective Sastras may be honoured by the bestowal of a "Varashasana" (fixed reward for recognised merit) of not less than Rs. 500 per annum. Thus will, I suppose, the lamp of our ancient culture ever be kept burning.

Before concluding these few remarks, I write to state that nowhere else does Sanskrit Education receive so much encouragement as in this State. His Highness the Maharaja takes a very keen interest in its cause. The present endeavours of the Durbar will, it is earnestly hoped, bring new life to Sanskrit learning and make Mysore once more the Southern centre of Hindu culture, as it really was in the day of Sri Krishna Raja Wodeyar of revered memory.

No. 8.

Remarks of His Highness the Ex-Raja of Cochin in the visitors' book of the Sanskrit College, Bangalore.

I visited the College this afternoon with my cousin. We spent over three most pleasant hours in the midst of the teachers and the students, inspecting the various classes. It was a great pleasure to us to see them all very interested in their respective work. The teaching seemed to us to be good. The work in this College is superior to that in the many institutions I have visited in other parts. This College supplies a real want and is a boon to those that are interested in the preservation of the sacred langauage of their forefathers.

It appears to us that a slight re-adjustment of the curriculam of the school and some changes in the method of teaching will greatly increase the efficiency of the Pathasala. The College building and the Library also stand in need of improvement.

We were accorded a very kind welcome, for which we feel grateful to all those concerned and especially to the learned and enthusiastic Principal.

No. 9.

Mr. A. Mritunjaya Iyer's note on Bangalore Sanskrit College.

Prior to 1870, some local Pandits were maintaining private Schools where they taught Kavya to poor Brahmin boys.

These schools were by mutual consent amalgamated into one, Patasala for which a grant-in aid of Rs. 20 was sanctioned by the Education Department.

In 1885, the Patasala was taken over under the supervision of the City Municipality under the name of Vani Vidya Patasala and in the following year, Alankara Veda and Yoga were added to the subjects of study.

From 1886 and 1888, the Institution consisted of two Departments the Sastra and the Kavya ; and in November 1889, these Departments were put together and the Institution was named *Sanskrit College*, Bangalore, and placed under the management of a Committee.

The course of study was further supplemented by the addition of Tarka, Vyakarana and Vedanta and arrangements were also made to impart instruction in Kanarese, Mathematics, History, Geography, Agriculture and Hygiene.

In 1894, the old Arsenal building in the Fort was given away to the College; the dilapidated buildings were then practically reconstructed at a cost of over Rs. 10,000 from Muzrai funds; and when the College was removed to the new buildings, the present one, the name was changed into its present designation "Chamarajendra Sanskrit College," in 1896, in memory of His Highness the late Chamarajendra Wodiar Bahadur, G.C.S.I.

As regards funds, when the Istitution was taken over under Municipal management and raised to the status of a college, the Educational Grant was raised to Rs. 100 a month; the Sri Sringeri Matt contributed Rs. 100 and the Sri Parakala Matt Rs. 30 and these were supplemented by a Municipal grant of Rs. 50.

To facilitate timely payments of establishment charges, etc., orders were passed by the Government that the bills should all be paid from Government funds in the first instance, necessary adjustments of credits from contributions as above being made in the accounts.

The Sri Sringeri Matt, however, stopped payment of its contribution in 1896, and the Sri Parakala Matt also stopped paying in 1906.

In 1906, when the College establishment was revised by the Government, some grants from other Muzrai Funds were assigned to make up the deficiency caused by the two Matts' stopping their contribution.

In 1916, the special Committee appointed to consider the question of Sanskrit Education in the State in submitting their *views* to the Government, proposed that the Mysore Sanskrit College be made the Chief seat of advanced Sanskrit Education and that it would be sufficient if Bangalore Sanskrit College be equipped only to the teaching of Sahitya to the highest standard and affiliated to the Mysore College.

These proposals were accepted by the Government in their order dated 27th September 1917. The College curriculum of study and the staff were accordingly revised as they stand at present.

The Sastra classes having been thereupon abolished, the Sanskrit Education in the College is confined to Sahitya, Veda and Prayoga.

In 1917, just prior to the abolition of the Sanskrit College, the strength of the several classes stood as follows:—

Vyakarana	9
Tarka	2
Dwaitavedanta	

Veda	10
Veda Prayoga	5
Total ...	15
Lower Anglo-Sanskrit classes	66
Grand Total ...	114

Last year there were 3 students studying Sahitya all in the second year course and now there are only two Sahitya-students.

The Veda and Prayoga classes have been however strengthened by the addition of Sukla Yajurveda classes; and the strength of the clases in 1919-20 was 39 as detailed below:—

Rigveda	3	Prayoga	8
Krishna Yajurveda	7	Do	6
Sukla Yajurveda	15	Do ...	...
Total ...	25		14
Grand Total	39		

The Anglo-Sanskrit Classes have also gone down in strength the number in the rolls being only 33 the fall perhaps due to the abolition of school fees for Lower Secondary tuition in all Schools.

Lastly as regards the question of admission of Non-Brahmins it will be seen from the papers appended that Non-Brahmins students were studying in the College, the ruling adopted being that Non-Brahmins might be admitted to classes other than Vedas, Vedantas and Upanishads, and even so recently as July, 1919, the Committee have sent a Resolution to the Board of Sanskrit studies worded as hereunder:—

"Resolved that the Committee are of opinion that the objection to the entry of such students can be waived in case a separate building is made available for the holding of Adhyayana and Prayoga classes of the college."

Mr. T. E. Jeyarama Iyer as President of the College Committee has expressed the view that Non-Brahmins may be admitted by making separate provision for Veda and other classes.

If now it should be decided to throw open the College to the Non-Brahmins, the status of the Institution as a College should necessarily be maintained out of respect for the exalted name it bears the opportunity may however be taken to advance the cause of Sanskrit Education more effectively by re-organizing the Institution on the lines of the Government Sanskrit College at Calcutta and the Oriental College, Lahore, where an advanced study of Sanskrit literature is so combined with a study of English and other secular subjects as to render the Sanskrit Graduates competent to take their place in the general service, professions and duties of public life on a par with their brother Graduates of English Universities.

If this view be accepted I shall submit a separate note on this subject of the course of study that might be adopted.

No. 10.

Extract from the Report of the Sanskrit College, for the year Vikrithi, 1890-91.

There was another false rumour ventilated in connection with the institution during the past year. It was to the effect that the Sanskrit College was intended exclusively for the benefit of Brahmin pupils and that there were no separate classes for pupils of other castes. There was a memorial sent up to the Educational Secretary by a few Non-Brahmins in connection with that point, and it was referred by that gentleman to the Honorary Secretary to the Sanskrit College Committee. The Committee then opened a separate class for Non-Brahmins pupils; but only one pupil came forward to join it; and after keeping up the classes for about four months in the hope that more pupils might be forthcoming, the class had to be abolished. But there is nothing in the resolutions of the committee to preclude the opening of

separate classes for Non-Brahmin pupils should sufficient numbers of them be willing to join these classes.

Papers relating to the Proceedings of the Meeting of the 22nd February 1903.

Office Memo:—

Two Lingayet students have come for admission into the Vyakarana Shastra class. Solicit orders whether to admit them are not. This is the first time when such students have come seeking for admission into this class.

2. A few years ago, a certain student of Shanar caste by name Kumaru, came from Travancore and Mr. Palpu, the present Vice-President of the City Municipality sought for his admission into the Tarka Sastra class. After a deal of correspondence, Mr. Srinivasacharlu, the then President of the College Committee, decided that the student should be admitted; and at the same time passed an order that Non-Brahmin students (Mahommodans and Pariahs excepted) might be admitted into all the classes, other than Vedas, Vedantas and Upanishads. Accordingly the student was admited and he was ordered to be given scholarship also. He continued to study in the College for about 2 or three years.

There are Non-Brahmin students now reading in Kavya classes.

Proceedings of the Meeting thereon:—

Resolved that no Non-Brahmin students be admitted to any of the Sastra classes.

2. In connection with the above question, Mr. Vaidyanatha Iyer proposed that the Non-Brahmin students (five in number) now reading in other than Sastra classes, and who were admitted into the College without reference to the Committee, be also told to discontinue attending the College.

Resolved that on this point, information be obtained from the Maharaja's Sanskrit College, Mysore, as to whether Non-Brahmin students are admitted into the College, and further decision arrived at.

Note.—No reply was received in reply to the reference to the Mysore College.

No Non-Brahmin students were, however admitted to any of the classses thenceforward, and those that had been admitted prior to the Committee's resolution have since left the College one by one. There are no Non-Brahmin students now in the College.

No. 11.

Resolutions of the Bangalore Sanskrit College Committee in the Meeting held on 17th September 1890.

PRESENT:

A. Srinivasacharlu, Esq., B. B. (President)

S. A. Bapu Rao, Esq., Honorary Secretary.

A. Rangaswami Iyengar, Esq., B. A., B. L.

Brahma Sri N. Venkatarama Sastry.

Read letter from the Education Secretary, regarding the admission of Non-Brahmins into the Sanskrit College.

Resolved that the Secretary be instructed to acknowledge the letters of the Education Secretary and the Vice-President of the Municipality and state that, it is understood that this College is not a purely Government institution, but one found out of old Sanskrit Institutions working in Bangalore supported by funds contributed by Hindu Maths, aided by grants from the Bangalore Municipality and Government Education Department and that while the Committee are willing to help the spread of Sanskrit Education among all classes of the Community they find themselves unable at present to admit Non-Brahmins into the existing classes owing to the strong religious objections on the part of the students to receive instruction which is partly religious along with Non-Brahmin boys and that till this prejudice wears away, the Committee are prepared to open separate classes for the instruction of such boys in all the subjects other than those clearly connected with the religion if a sufficient number come forward.

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No. 12.

Letter from T. E. Jeyarama Iyer, Esq., B.A., B.L., Muzrai Superintendent in Mysore and President of the Managing Committee of the Sri Chamarajendra Sanskrit College, Bangalore, dated 13th November 1920.

Sir,

I have the honor to forward herewith two Memoranda regarding the Chamarajendra Sanskrit College, Bangalore, prepared by the Principal thereof.

2. I am of opinion that in view of the facts that non-Brahmins have been admitted into this College in the past and that with the march of times conservative ideas are dying out, giving place to enlightened views, it would not be quite proper to refuse admission to Non-Brahmins into this College, in so far, as subjects which are not either purely religious or *quasi* religious such as, Veda, Vedanta and Vedangas, are concerned. In my humble judgment these subjects may be taught in a separate building and Non-Brahmins admitted into the College where they can learn all the other subjects.

3. If this view is approved, the Bangalore College will be the only Government Sanskrit Institution open to Non-Brahmins and it will be imperatively necessary not only to maintain it in its present condition, *i.e.*, as a College but to make provision for the teaching of other Branches of Sanskrit studies.

No. 13.

Note by the Principal, Sanskrit College, Bangalore.

1. The total strength of the Sanskrit College, Bangalore, has not at all declined; on the other hand it has considerably increased. For the total strength of Sanskrit and Veda classes (excluding 36 students of the English L. S. Classes) was 53 in March 1918. Of these 1 passed the Vidwat Examination; one died, 3 Dwaita Vedanta students had no place, and 14 discontinued. The new admissions since then, till 8th August 1918, the date on which the new curriculum was introduced, was 21 (including 11 Sukla Yajurveda class). Thus there were 55 students available in August 1918 for redistribution to new classes as per the re-organization Scheme (*Vide* General Register). But the total strength of Sanskrit and Veda classes (exclusive of 44 students of English Lower Secondary classes) is 78 as it stood in July 1920 (*Vide* General Register).

2. Regarding the College Classes in particular, it may be said that the abolition of 4 branches (Tarka, Vyakarana, Jyotisha and Dwaita Vedanta) of the College course is the main reason for the fall in strength. But it may be borne in mind that after the above classes were abolished, the students that were reading in them were redistributed to both the College and High School Classes according to the capacity and qualifications of each student as required by the new Scheme. Thus it was possible to admit 2 students to the College classes and the rest to the various High School Classes.

3. In the Bangalore College, there is provision only for Sahitya Branch of study. As one of the 2 students that were reading in old Sahitya Class before reorganization scheme was introduced passed the Vidwat Examination in Part I and was appointed as a teacher in this College and as the other who had previously passed the Vidwat Examination in Part I discontinued his study to seek for employment, there was no student available for College Sahitya class when the curriculum of study as per the new scheme was given effect to in August 1918. So two students from other classes were promoted to the above class as already indicated in para 2, and with strenuous effort two more students were induced to join that class. Of these, one left the College to take up an appointment in the Bellary District and one is an official half-time student who is irregular in attendance as he lives in Malleswaram. The remaining two students have sent up their applications for the ensuing Intermediate Examination of the Mysore Vidwat Course. So far as Sahitya Branch is concerned there were only two students before the Reorganization Scheme was introduced in 1918 and two students even in 1920.

4. Thus it can be seen that there is no decline in the strength either in the total number of students or in the number of Sahitya Branch. The question is therefore not "what are the causes for the decline in strength" but it is "what are the reasons that prevent the students from joining the College in greater number to have the benefit of sanskrit education?"

5. The following are, I think, the main reasons:—

1. *Abolition of Tarka, Vyakarna, Joytisha and Dwaita Classes.*—There is no choice left to the students to study any subject they like as there is only Sahitya Branch kept up in this College.

(2) Disinclination of students who are residing in Bangalore to study Sanskrit.

The students of Bangalore City would prefer either English or any other technical branch of study to Sanskrit education which they think, is not helpful to earn their bread.

(3) Difficulty of procuring students from outside who are qualified to join the College class.

As the standard of study in various grades has been raised, consequently as the students from outside who would join the College classes are expected to have studied Siddhanta Kaumudi, Mukatavali and a few Natakas before they join the College Classes, it has become very difficult to get such students for the College classes.

(4) *Want of facilities for Boarding and Lodging.* There are no facilities here, for feeding the outside students. But the first thing that the outside student expects is whether he can get free boarding and lodging. Even the students of the High School classes who are mostly outsiders, feel keenly this difficulty. It is true that there is provision for feeding fifteen students in the Government Anna Chattram, one meal a day. But this is very inadequate. Those students that go to the chattram are ill fed and they find it very difficult to get their second meal elsewhere. Philanthropy and generosity used to be shown to Sanskrit students by way of giving them food on Vara system, etc., have been dying out.

(5) Want of some kind of restriction on students for continuance of study in the College classes.

Now, students who pass the Entrance Examination, quietly leave the College and go to Mysore or elsewhere. As a case of this kind had occurred last year, it was not possible to open the First year class and, in fact there is no College first year class now in this College. Again, of the two students that have sent up applications for the ensuing Sanskrit Intermediate Examination, one has joined Vedanta class elsewhere with expectation of getting higher amount of scholarship! Such occurrence should be avoided, otherwise, there may not be at all any chance for the continuance of the first year class and, by its turn, the next higher classes will also suffer, and in consequence, complaints for want of strength will never cease to be.

There is also a tendency on the part of the students to continue their study for a few years and to suddenly give it up in the middle and take up any job elsewhere. No doubt, poverty and pecuniary circumstances are mainly responsible for this. Any how, it is incumbent not to allow the students to yield to such temptations if any real success will have to be achieved in advancing the cause of Sanskrit study.

(6) Want of provision for scholarships to students of High School classes.

This is most important of all other items. For, any improvement in the College classes means maintaining sufficient strength in the High School classes which serve as direct feeders to the College Classes. At present, there is no provision for scholarships to the High School students. It is true, a lumpsum annual grant of Rs. 506-4-0 is provided for this College. But it is not solely for giving scholarships. The heading under which it is provided is "Scholarships, free supply of class books, and prizes to sixty students in the School Department of the College." (*Vide* G. O. No. 3333-45—Edn. 103-15-7, dated 27th September 1917). During the past two years, the major portion of this amount used to be utilized for "Free supply of books and prizes" in this College having recourse only occasionally to the balance to be utilized for scholarships whenever there was need for doing so. Thus virtually, there is no provision for scholarships to the school department of this College. Unless boarding arrangements are made to all students, the pressing necessity to give the students of

the High School classes, scholarships at higher rates to cover their boarding charges, will continue and remain. This may not be so important an item in the Mysore College where the students are fed twice a day in the Maharaja's Chattram, but in Bangalore the conditions are quite different. At present, they are being paid scholarships at the rate of Rs. 6, 7 and 8 out of the balance from the College class scholarships and the students complain that those rates are not adequate to meet their boarding charges. Most of them being outsiders if they are not paid at the above rates, they would leave the College and go away. Then the question of continuing the school department also may engage the attention of Government or the public. With its fall, it is but natural that College Department also should suffer. Hence, it is necessary to take all precautions in this respect to avoid all such undesirable and unforeseen evils.

6. The following remedies are suggested :—

(1) In addition to the Sahitya Branch of Vidwat course, some other new branches as far as possible, especially Tarka and Vyakarana may be opened to attract students.

(2) Boarding arrangements to all the Brahmin students of the College may be provided for.

(3) Those outsiders who are found to be qualified may be exempted from passing the Entrance Examination before they join the College classes.

(4) Wide publication of the facilities obtaining in this college for Sanskrit studets may be made and applications called for admission to the College classes, by means of advertisement in the *Mysore Gazette*.

(5) Certain restrictions to confine the students to this college till they Complete their College course may be devised. (This is especially necessary in the case of students reading in IV and V classes of the School Department.)

(6) Sufficient provision for the award of scholarships to the students of the High School classes may be recommended to be made. This provision should be at the average rate of Rs. 8 each, to at least fifty students per month.

(7) In conclusion, it may be noted that as the full College course which runs for four years has not yet been completed since the incept of the new scheme in 1918 and as there is only one college class now and three more classes will have to be opened in succeeding years, it is premature, I think, to judge the strength of the college class and to decide on the present insufficient data the fate of the College Department. It can be safely done so at the end of 1922 when all the four classes of the College Department will be at full swing of work and when, I think, there will be more than fifteen students in the College Department. Even if it is to be judged now on the present data alone, the decision should be in favour of the College Department being continued as there will be eight students at least for all four classes of the College Department, taking two for each class as it is now. On this calculation there should be 8×12 ninty-six students in the College Department in Mysore, where there are twelve branches of study, unlike one Branch as in Bangalore. If this calculation is in favour of Bangalore College, then the question under consideration will fall flat. Again if the benefit of Sanskrit study will have to be thrown open to all alike, then again, there is much in favour of the College Department being continued in Bangalore as it will be necessary to keep the College classes open to those others, who would join them as soon as they are allowed to do so or who would press for it when they complete their High School course and pass the Entrance Examination.

8. On the above two grounds as well as on sentiment that the name of the College is associated with the ever remembered name of our benevolent late Maharaja and the College was founded by that great and foreseeing Dewan Sir K. Seshadri Iyer, after frequent and continued requisitions from the Pandits and Public for starting such a one, the question will have to be discussed and disposed of in the interest of Sanskrit itself.

SUPPLEMENTARY NOTE.

The previous note by me, deals with merely the question "What are the causes for the decline in strength in the College Department and what are the remedies to be adopted," and this note gives a definite idea as to the needs of the College. It deals with the question under the following heads :—

(1) Staff.

(2). Boarding and Scholarships.
(3) Building.
(4) Curricula of studies.
(5) Miscellaneous.

2. *Staff*.—In the College Department there are at present one Professor on Rs. 50—5—75 and two Tutors on Rs. 30—2—50. If the College Department be continued for the reasons explained in the First Note, then the above grades may be raised to Rs. 50—10—100 and 30—4—50 respectively. If it is resolved that some more branches should be opened in this College, then the same scale, *viz.*, one Professor on Rs. 50—10—100 and two Tutors on Rs. 30—4—50 each, will be required for each of such branches.

In the High School and Primary Department, since the present scale is common to both Mysore and Bangalore Colleges, whatever changes may be proposed and whatever additional hands are required for the Mysore College, the same will have to be given to the Bangalore College without any exception.

In the Vedic Department there are now five teachers on Rs. 15—2—25 grade. The grade may be raised to Rs. 25—3—40 and one more teacher on the same grade may be added to teach Sukla Yajurveda Prayoga.

3. *Boarding and Scholarships*.—In the College Department it may be assumed that there will be three students on the average in each of the four classes for Sahitya course. Then twelve scholarships which have been now allowed to this College will just meet the requirement. But if new branches are opened, then, some number of scholarships for each of such new branches will have to be provided for.

As regards the Primary and High School Departments, there is virtually no provision at present for giving the scholarships as the annual lumpsum grant of Rs. 506-4-0 allotted to this College under the head "Scholarships, free supply of books and prizes," is mainly used for the purpose of supplying books to the students, unlike in the Mysore College where the whole amount is utilized for scholarships alone, as a separate provision for giving prizes, etc., is available there. Even a scholarship of one rupee to each student can be given out of the above lumpsum, the question of boarding being provided to them will rise in forefront. As there are forty-five students in these departments and thirty-eight in the Veda Department and as it is likely that these numbers may go up, the probable number within a couple of years may be taken as fifty in the Primary and High School Departments and fifty in the Veda Department. Out of these, twenty at the most, may be taken as local residents. The remaining eighty, being outsiders, require free boarding. Taking the average cost of Rs. 12-8-0 for feeding each student, the whole cost (apart from the establishment and building and supply of utensils, etc.), will be 80 × 12-8-0 = Rs. 1,000. Now fifteen students are fed in the Government Chattram once a day. The meal which the students get there is not wholesome and hence they very often fall ill. Therefore providing these students with free boarding is one all-important question. Since, maintaining a proper strength in the High School and Primary classes will only serve to increase the strength in the College Department in course of time, this question requires careful consideration and favourable treatment. When the boarding question is settled, then there remains only how to provide these students with certain amount of scholarships. Scholarships to twenty local students may be Rs. 100 taking on an average at Rs. 5 each and for the remaining thirty, Rs. 90, at an average of Rs. 3. Taking for granted that about a sum of Rs. 40 can be met out of the lump sum grant of Rs. 506-4-0, the balance, *viz.*, Rs. 150 will have to be provided afresh. This demand is also reasonable seeing that an additional sum of Rs. 70 has been sanctioned recently for the scholarships of the students in the Primary and High School classes in the Mysore College, while the case of the Bangalore College was totally ignored. Then as regards the Veda students, the present grant of Rs. 90-0-0 will meet the present requirement.

Ways and means to meet the additional cost required may be found out by reasonable adjustment of expenditure of both the Colleges and also by fresh grants by Government.

4. *Building*.—The present building contains only ten rooms and a hall in which twenty classes are being held now. As to hold more than one class in each

room is not conducive to the teaching imparted, it is apparent that more accommodation is a pressing need in this college. It is true Government have recently sanctioned Rs. 8,000 and odd for the repairs of the existing building but not for extension of the building. The question of providing additional building for the Boarding and Lodging of the students and of extending the present building so as to accommodate each class in a single room may be kept in view and estimates for the same may be got from the professional official agency, to discuss and settle the matter in course of time.

5. *Curricula of Studies.*—As this question will be fully dealt with by the authorities of the Mysore College there remains very little to be added now except a few remarks suggested by actual experience.

(1) Standard and course of study for Veda and Prayoga students may be definitely fixed and regularised for this College.

(2) The Vedic students may not be required to pass the Entrance Examination.

(3) Separate teaching in Kavyas and Champus for these students may be provided for, as they cannot cope with the study prescribed for the pure Sahitya students in each class.

(4) In the case of the students who are otherwise qualified, discretion may be given to the Heads of the Institution to admit them to the College Department without they being asked to appear for the Entrance Examination. This course is necessary at least for some years to come till the classes of all the College Branches of study are fully strengthened.

(5) The standard of English knowledge required for the Entrance Examination may be fixed as the standard of Lower Secondary Examination for next five years at least, as most of the Vaidika students, though they are studying in Champu or Nataka classes will have to begin their alphabets in English now. It is hopeless to expect that they will acquire knowledge in English equivalent to that attained by the Matric students.

(6) The knowledge of Sanskrit literature and History of Sanskrit language may be imparted in Kannada to the students of the College classes.

6. *Miscellaneous.*—Under this head, the only requirements of this College are separate annual grant of Rs. 100 for the purchase of books to the Library and Rs. 300 under "Contingency and Miscellaneous", which will include electric charges and the charges for excess consumption of water, etc.

7. In conclusion, if free boarding will be provided to the students then proper establishment and lumpsum initial grant for the purchase of utensils, etc., will have to be provided. Unless the above points are carefully considered and settled once for all, frequent complaints for the needs will not disappear.

8. This note may be considered along with the previous note and also along with note prepared regarding the Mysore College, so that equal treatment as far as possible may be easily bestowed upon both the Institutions.

No. 14.

Letter dated 10th January 1921, from Mr. T. E. Jeyaram Aiyar.

Office of the President of the Managing Committee of the Sri Chamarajendra Sanskrit College, Bangalore, dated the 10th January 1921.

Dear Sir,—I send herewith a copy of the Resolution of the Sanskrit College Committee regarding the requirements of the College.

I may add that the full requirements of the Vedic Section depend upon the alteration in the curriculum of study, and the question will be taken up later for discussion and the resolution communicated to you in due course.

No. 15.

Proceedings of the sixth meeting of the members of the Managing Committee of Sanskrit College, Bangalore, on Monday the 9th January 1921.

PRESENT.

T. E. Jeyarama Aiyar, Esq., B.A., B.L. (President).
G. Srinivasa Iyer, Esq., B.A., M.L. (Member).
C. Venkataramaiya, Esq. (Member and Secretary).

ABSENT.

Rajakaryaprasakta Rao Bahadur M. Shama Rao, Esq., M.A.
Praktanavimarsa Vichakshana Rao Bahadur R. Narasimhachar, Esq., M.A.
H. Ramaiya, Esq.,

RESOLUTIONS.

(1)
(2)

(3) Consideration of a D. O. letter dated 24th December 1920, from Rajasabhabhushana Mr. Karpur Srinivasa Rao, President of the Special Committee, requesting the views of the College Committee on the following facts:—

(1) Proposals for improving the staff in the Bangalore Sanskrit College, on the assumption that Non-Brahmins may be admitted into it.

(2) Separate arrangements required for the Veda and Prayoga classes.

(3) Facilities for free boarding of students to improve the attendance as is done in Mysore.

(4) Provision of scholarships to High School students as in Mysore.

(5) Provision to improve the library, etc.

Resolution—(1)—The annexed statement showing the requirements of the College Staff is appended and it may be sent to the President of the Special Committee.

(2) If Non-Brahmins are admitted, the curricula will require material alterations and this question will be considered and the views of the Committee communicated later.

(3) Boarding for at least 75 students including a few Veda students is necessary and the cost may be about Rs. 1,000 per month excluding the initial cost. The boarding arrangements may be confined to the Brahmin students but scholarships may be given to Non-Brahmin students.

(4) As there is practically no provision for the grant of scholarship to the students of the School Department, a sum of Rs. 150 per month if boarding arrangements are sanctioned or Rs. 300 per month if they are not sanctioned is necessary. This includes provision for the grant of scholarships to Non-Brahmin students.

(5) As there is no separate provision at present for the purchase of books for the library, an annual grant of Rs. 200 may be provided for and also a provision of Rs. 200 per annum for the annual repairs of the College building and Rs. 50 per annum for furniture are necessary.

A lumpsum (non-recurring) grant of Rs. 15,000 is also necessary for an additional building to be built in the College compound for the location of Vedic classes when they are separated from other classes.

No. 16.

Mr. A. Mritunjaya Iyer's Note on His Highness the Maharaja's Sanskrit College, Mysore.

This Institution was started in September 1876 under the name of Saraswathi Prasada for the purpose of instructing Brahmin students in Veda and Vedangas.

It is located in the Chattram constructed in memory of His Highness the late Maharaja Krishnaraja Wodeyar Bahadur, III.

As the Patasala developed in strength, it was elevated to the status of a College. In October 1883, when the affairs of the Palace Charitable Institutions were reorganized, the College was assigned a substantial grant out of the funds to the aggregate of Rs. 25,172-15-11, which become availabe by the abolition of various feeding Chattrams which had existed in the neighbourhood of Mysore City and the administration of the College and the Charities was entrusted to the Assistant Commissioner in charge of the Palace Establishment and the Assistant Commissioner in waiting on His Highness the Maharaja, who were instructed to obtain the advice of the Palace Dharmadhikaries and secure their co-operation and further avail themselves of the services of Palace servants.

In October 1892, again the aforesaid sum of Rs. 25,172-15-11 was supplemented by a grant of Rs. 6,500 from the Education Budget, and the total amount of Rs. 31,672-15-11, was distributed between the College and the chattram at Mysore as hereunder :—(*Vide* G. O. No. 48-50 Muz. F. 25-92, dated 31st October 1892).

College ... Rs. 13,722 1 -11
Chattram ... Rs. 17,950 0 0

In September 1917 the courses of studies and of Vidvat Examinations in the College were revised by the Government on the recommendations of a Special Committee appointed to consider the question of Sanskrit Education in the State; and the College staff was further strengthened. (*Vide* Government Order No. 3333-45—Edn. 103-15-7, dated 27th September 1917.)

The establishment now costs Rs. 23,326 a year, out of which Rs. 7,223 the amount of the initial allotment from the Chattram savings is still contributed from the Palace Muzrai Funds and the balance of Rs. 16,103 is paid from the Educational Budget.

Consistently however to the original object of the Institution the subjects of study in the College have been confined to the Vedas and *Vedanga*, *Sastras* and the staff has been altogether composed of orthodox Brahmin Pandits, and the management is vested in a Committee of which the Assistant Secretary to His Highness the Maharaja (in charge of Palace establishment) is the President, and the Palace Dharmadhikaries and the Muzrai Superintendent are among the members.

In regard to the question of the admission of Non-Brahmins for the College Examinations and for admitting into the College for purposes of study, the subject has been considered by the Government and orders have been already passed.

In April 1899 the Inspector-General of Education forwarded to the College Committee an application from the Adyaksha of the Sanskrit School at Sravanabelagola and enquired if arrangements could be made to exempt the pupils of the school (a Jain Institution) from examination in the Vedas and admit them to the remaining portions of the Dashara Examinations. The Committee having expressed their inability to make the arrangements as that would be inconsistant with the original objects of the Institution one of which is the special advancement of Vedic study; the matter was considered by the Government and it was decided that the students of the aforesaid school might be admitted to the examinations annually held in the College in Sahitya and other subjects excepting the Vedas and the Upanishads. In communicating this decision of the Government, the President of the Managing Committee was informed that His Highness the Maharaja's Sanskrit College at Mysore, as the Central Sanskrit College in the State has to examine such of the students as may be sent up by other Sanskrit Schools for the annual examinations held in the College, and further guide the students in these schools much in the same way as the University does by process of affiliation.

In June 1902 the Inspector-General of Education wrote to the College Committee, requesting that Dorbala Jina Dasa Sastri, a member of the Jain Community and Adhyaksha of the Sanskrit Patasala at Sravanabelagola might be admitted into the Sanskrit College for purposes of study. The Committee regretted their inability to accede to the wishes of the Inspector-General. Jina Dasa Sastry then petitioned the Government in the Muzrai Department; the petition was referred to the Managing Committee and the Committee pointed out that the question of admitting the Jain students into the College for study was a quite different matter from the admission of Jain students as examinees in the annual College Examinations and that the orthodox Brahmin teachers and students of the College had strong prejudices against association with Jain students as teachers or fellow-students.

The question was then discussed in Council by command of His Highness the Maharaja and it was resolved that having regard to the origin and history of the College, the exclusive character of the subjects therein taught and the teachers employed in it, it is inexpedient to distrub the smooth course of progress and admit Non-Brahmin students into the College.

This view having met with the gracious approval of His Highness the Maharaja, Government issued the Proceedings No. 4549-51, dated the 7th April 1906, which still remains as a standing order on the subject. A copy of the order is appended for reference.

No. 17.

G. O. No. 48-50—Muz. F. 25-92, dated Bangalore, 31st October 1892.

ORDER—His Highness the Maharaja's Sanskrit College at Mysore is maintained out of Muzrai Funds which became available for this purpose as well as for other Charitable Institutions in Mysore, by the abolition, several years ago, of various feeding chattrams with specific grants, which existed in the neighbourhood of the Mysore City. The funds thus available have been supplemented by State Muzrai grants, and they now amount to Rs. 25,172-15-11.

2. In October, 1883 His Highness the Maharaja was pleased to lay down definite principles for the management of the Sanskrit College and the Charitable Institutions in question and to promise that after some experience had been gained of their practical working, final orders would be passed on the subject. During the nine years which have since elapsed, much has been done for the diffusion of a knowledge of Sanskrit Literature in all its branches. Owing to the rapid growth of the College, it is found impossible to maintain, with present funds, the high standard which has been adopted, and it is accordingly resolved to sanction for this College a grant-in-aid from the Educational Budget of Rs. 6,500 per annum. The total amount available for the College and other Institutions in question will thus amount to Rs. 31,672-15-11 as follows:—

	Rs. a. p.
(*a*) By abolition of various minor chattrams ...	13,172 15 11
(*b*) State Muzrai Grant ...	12,000 0 0
(*c*) Educational Grant now sanctioned ...	6,500 0 0
Total ...	31,672 15 11

3. His Highness the Maharaja has been pleased to sanction the following distribution of the funds available:—

A.—CHATTRAM EXPENDITURE.

	Per annum: Rs. a. p.
(1) Monthly distribution of uncooked rice or other grain to the blind, deaf and infirm of all castes ...	9,000 0 0
(2) Brahmin Chattram including Sadavarthi to Byragees	7,000 0 0
(3) Chattram Establishment	1,700 0 0
(4) Annual repairs to Chattram buildings and vessels, etc.	150 0 0
(5) Contingencies	100 0 0
Total Chattram Expenditure, ...	17,950 0 0

B.—EDUCATIONAL EXPENDITURE.

(6) Pay and allowance of Teaching Staff ...		2,550 0 0
(7) Pay of servants		350 0 0
(8) Scholarships to advanced students ...		4,800 0 0
(9) Remuneration of examining body ...		800 0 0
(10) Prizes to students ...		500 0 0
(11) Rewards to Pandits for high proficiency ...		1,200 0 0
(12) Vernacular classes for teaching General subjects ...		600 0 0
(13) Supervision		1,000 0 0
(14) Allowance to Dharmadhikaris ...		1,548 0 0
(15) Contingencies—	Rs. a. p.	
(*a*) For Stationery ...	120 0 0	
(*b*) For contingent expenditure in connection with the Ganesa feast ...	100 0 0	
(*c*) Annual repairs to College building ...	154 15 11	374 15 11
Total Educational Expenditure,		13,722 15 11
Grand Total of sanctioned Expenditure, Charities and Educational		31,672 15 11

4. Detailed instructions will be issued separately in the Muzrai Department for the management of the institutions in question.

A. SREENIVASACHARLU,
Secretary.

To—The Comptroller to the Government of Mysore.
The Palace Controller, Mysore.
The Education Secretary.